ROUGH

M1299

Group IV

Friday November 17, 1967

PART ONE

MR.NYLAND: The big thing (hah, is it all right? I think it'll be all right.) The big thing is we saw a Barn. It's a very beautiful barn. Structurally it is like a church inside. It is almost Gothic - very high roof - beautiful when you see it and you see the two by fours on the sides and they go up like that. It is - you feel it when you get in - inside - there is something - I do not know sometimes what it is as an atmosphere that one receives because it is quite amazing. You're quiet for a moment. You think sometimes it is an atmosphere that was left there by the builders. Maybe it was something that was represented by whatever lived in it, like the animals - there were still two horses in it. Sometimes it is the proportion, because one doesn't know really what proportions and what forms do to one, and to what extent sometimes such proportions, which exist of course both in nature and in that what (we) build — they represent some kind of akey for ourselves to which we, also being proportioned in some way or other, respond. And then all of a sudden, there you are in the midst of something. It was a cold wind but when you got in there was this surrounding, large, beautiful to look at, and one is, as I say, quiet for a moment. And then you think: can it be used for us, for our purpose? Is it really available? Is it something unusual that one must get or is it like everything else. I would say I've never seen a Barn like this. I'm sure there are other barns;

I've seen many barns in my life. I'm familiar with Dutch barns, for instance, which also have a very definite quality but they don't have the height of this. Sometimes they have an atmosphere which is also quite different from the usual little bit of a shed that many times people have. This was built by people who wanted to build a beautiful something, and probably better than they ever would build for themselves because they cared for the animals, and they felt that the animals had to have a home.

And then when one thinks: is that the kind of a thing that we want? When you look at the surrounding and you say, yes it's right. Itis sufficiently away from commercialism. It is still in nature, it has good sloping ground around it. There is a possibility of really being free. And then the Barn as a center - and a center for what, again? We say for Work. And sure it is for Work. It ought to be. One says, movements, because it is such a beautiful thing to have such a large space (in) which one really could. And then from the(re) you come to music, of course, because you have to have a piano. And then all of a sudden something strikes you - supposing there was an organ at the end of the barn? Rising up, up to the sky, and through the roof and further up towards God, as if one could visualize the different tubes, the pipes, long and short and so forth. And there, all of a sudden, one sees oneself.

In the presence of something that is there already as a beginning, potential, and then augmented by that what becomes one's imagination maybe. Or perhaps based on a wish that if such a thing could be really true for one, what it could do and what it could do for people who are looking for something. And such a determination comes over one; we have to have such a thing because it has to be the creation of something for all of us that, when one is there, one feels, something must now take place because we are now in a place that really requires us to correspond to that what is already there. And when it is there in that kind of a form, and it indicates

by means of what is there, simple as it is but nevertheless very strong. What will we do and how will it affect us? How can it be preserved? How can we, unconscious human beings, when we get there, assuming for a moment that we can, assuming that we can overcome some of the financial difficulties of course which are involved, we know that. And we have to work for that; also that we all know. But then we take possession of such a beautiful thing. It is as if we want to possess a church, an old cathedral, with Gothic windows and Gothic arches, and columns, and the ornaments on top of the columns as if one wants it, to possess it. For what reason? Why do we want a barn really?

These are the considerations we have to go through because we just cannot go into it like - just like that you know. It is something that is almost sacred for one when you say, here I'm going to live. Here I wish to work, here I want to establish a holy place, here is where I wish God to come. I think it has happened many times in the lives of some people. One instance, I'm quite certain it happened to Abraham when he came back from Egypt and he settled near Mecca. And I'm quite certain that it was very simple, probably something very much like an adobe house in New Mexico, all so simple because it is built out of the stones and clay and sand of the surrounding. But nevertheless, he came with the way he was, the way he was instructed, the way he had at that time his spiritual life completed, and the way he, at that time, in meditation, used his spiritual existence for the continuation of his physical existence. So that the accent was not on even that what he built, although whatever he built must have been beautiful; it couldn't be otherwise. There was something in there, in him, that had to be expressed and it took on the simplicity. (Do) we dare, at times, to enter a barn like this, and then to say we wish it?

Again you see, this whole proposition of building, of making something that we hope could be a little bit more permanent, even in the lives

of all of us, if it would be possible to maintain that, really to have that as an experience, and then to add to it so that we don't defile it, that we respond to it because we understand a little bit of what was meant by that kind of a structure. And we say for us, and what is the responsibility we take then, on ourselves, when we want to Work there? And that the whole surrounding should be an inspiration towards Work, and only for Work, only, to build, within oneself, a barn like that, and a similar kind of a structure, also rising up above the ground, as high as one could reach, as if the arms that we stretch out towards heaven have to meet somehow; somehow or other the fingers have to touch . And then it makes, within oneself, one's body which then contains one's heart and one's head, and that becomes dedicated, protecting ourselves from the outside, but inside alive and full of a wish, a real desire to grow further and further, to outgrow the barn in time, to be able to fly away from it and to look at it in perspective. And to see it, how it would be if we only could be free, how then that, as a structure, remains as a form, but nevertheless , having contained us and we have left, left that what is a barn now, as a holy place.

It's our love for Work really that can create such a thing. It's also this recognition in oneself that what we are Working for is permanency of ourselves, of our own, of that what we want to build with the help of God, to understand what it is to live in accordance with a religion, and to know what it is to become objective and more and more free from ourselves. And it's for that purpose this barn can be used, so that it can be constantly a reminder: don't forget, you are, you are a child of God maybe, You belong to the spiritual world. You may temporarily be on Earth, and on Earth you have to fulfill functions because you happen to be there, but it is not your place. And the barn tells you about that. It is not your place. The barn says: look at me, I'm here. I hold up, because of strength, a certain structure, but that

what is now contained within, it has to become visible to you, so that when you enter, that you are perceptive of that what is that, I call it, atmosphere, a certain form of living which is there already, simple maybe because of the animals, also because of the structure as conceived by those who really wanted to build a barn, forever and ever probably. And then we, coming in, and what will we bring? And how much of a prayer will come out of us, wishing that the barn constantly will help us, to remind us of the purpose and the meaning of our life?

It's only on that kind of a basis that I think we have to consider this particular plan. If we have the proper attitude towards it, all things willcome. We will be able to solve whatever problems may be involved; we will know what to do; we will also be patient. But if and when we can, then our wish to Work ought to be strengthened simply because of the fact that there is a possibility, a potentiality for life for us to be reminded of that what is necessary for the building of one's soul. I hope that we will be able to manage.

I would like to drink to that. (Toast)

PART TWO

MR. NYLAND: We have to think about the financial obligations we have. And don't think that this is now a plea for money. It's only that you become more and more familiar with the problem of money and not only for yourself, because those problems you know. It's many times very difficult to meet ends and sometimes your desires are much more than the money you can even afford, or that you even reasonably could earn. Those are ordinary, I call them, household or professional problems, and of course they have to do with money because that is the way we buy things. We don't barter. It would be interesting if we could actually put our relationships on that kind of a basis of giving and

taking, and you do something and the other does something for you. One hand washes the other. Or like Orage used to say: to take in each other's washing. It's a beginning of what I'm trying to tell, because you see in the beginning, one wants to give and you want something in return. I think it's logical because you have a feeling that when you give something, something is taken away from you, or that you part with something, maybe precious, but in any event, when you give it away, it's not your own anymore and you would like to have something back in return, of an equal value. And then you say, one gift deserves another. And when you don't get it, you feel hurt. I think it's the way we are educated and the way we usually feel about each other, and that's many times how we build a relationship. And when the other side is not forthcoming in any way, after a little while it dries up because you cannot give unless you get something in return. The reason is that you are poor; you haven't enough. Because you give from what you have and you want that to be substituted. (Fire engine noise)

How to get rid of this, almost obnoxious, idea. Why should someone give to you something because you have been kind towards that person? Why should they think that it only can be compensated by means of another gift? Why is it so impossible for us to understand that one gives, just gives, because that is one's condition? I've compared it many times with the Sun. The Sun gives light and heat for us; at least, that is the way we feel. That's the way we experience it. The Sun doesn't give a damn if I sit in it; it doesn't matter at all. Even if I receive heat from the rays of the Sun, they already have gone out of the Sun. They go ( ) still gives off heat and light. In any event, the Sun has a function and it has to give off that kind of heat and light. That is it's life. And you can call it giving, but when I say the Sun is all around, it gives off heat and light in all directions; because of this, it is kept in balance because what is given

on one side is compensated by giving on the other side. I mean by that, that what comes from the center of the Sun is constantly renewed because the Sun has life in it which has to be expressed. And it expresses itself in a balanced way because all the surface of the total Sun, as a sphere, gives off light and heat. By means of that, it keeps in balance. If we give only to one person we are out of balance. Then we want it renewed. If we give to two people, it's already much better. If you give to your friends and to your enemies, already there is much more of abalance in it. If you give to the totality of mankind, you don't wish any return. It is that way with money.

You give money because you have to. It is your attitude towards it; it's the wish to be empty. You wish to be empty in order to be filled, so that then, because of this constant emptying and constantly being filled, you remain in an activity which will give you balance, and you give, I would almost say, indistriminately, because you have to give. In this way one receives, because you have to give, then you can receive because you empty yourself. Then you end up with more than you have given because you give from a small place towards the rest of the universe, but the universe gives you from the totality of all places to you as a point. That is why there were five loaves and many fishes left over, or when they started with that, they ended up with, I don't know how many baskets, full of bread. The proper attitude towards money is that, at any one time, you could give, even if you don't have it, that all the time you wish to give, that certain times certain conditions prevent you and that common sense has to tell you to keep your dollars because you need it for some other purpose. And all the time you wish to give, and you do not ask for any return because you give for the purpose of giving, in order for yourself to be at ease.

When one loves a person, one does not really ask any return. One wants to love because that is one's nature at that time. It happens to

be one person; it's too bad if it's only one. I say onebecomes lopsided, and you have to augment it by a variety of possibilities, so that you can receive much more than you are giving.

Money has to have a place in your life. You have to know that it is there and you also must know that it is not there for a certain reason. And you must know that money only comes when there is something else in you that is willing to give it away. Of course you don't hoard it and you don't really have to invest it in order to get something for nothing. Money, whenever it is there, has to be worked for; that is good money. That is money that can be given. Money for which you have not worked is not acceptable by God. It's only acceptable by mammon, or by the devil; it's only acceptable to create for yourself a negative emptiness. But good money is whenever your energy is spent, whenever your thoughts have been correct, and whenever your wish has been that it could be possible if. Then you will also see, when that kind of a balance is produced in you, that money has no more value, and that therefore, if you do have it, it can be given.

Love, when one wants to express it, has no more value for one. It is a need to give. One gives to many. Love of mankind is not so difficult, but you have to start with those where there is opposition, with those where sometimes it is not acceptable, or they're not used to receive. And you have to overload them; it is for them to understand it. It is a natural way. When it becomes really love, it is a Great Natural way. It is the way between the balance between one's soul and one's physical body. It is the way by which the soul will grow, by having the center of equilibrium in your emotion. When that is there, you can be sure that the balance is correct, and that your soul will be formed. When this attitude is there, the wish for heaven is within. And then, with that, as heavenly quality, it is of course you give because that is the requirement of heaven within you. This is the meaning of infinity.

It's not bound anymore by any form. We use a form because we're still on Earth and we have to put it in some kind of a form. But it is not necessary at all because at any one time, when one thinks or feels about anyone, one would be willing to give anything for the sake of being, for oneself, what one ought to be. And in that sense, then, (fire engine)... I hope it doesn't disturb you. In that sense, finding your real Self. You give your self away in order to receive it. It is that sometimes you don't know what your Self is and you have to give it away first. Then you recognize it, and then it comes back. You can claim your possessions when you have been able to part with them first. Andthen they will come back, not because you wish it, but because they know they will be at home with you.

I mention this in connection with whatever the requirements will be for us. There will be many. There's going to be very much work which is needed. It has to be done; also that is a commitment. Also that means that I have to Work. There is no other way out.

I got a tape today from Dallas and a tape from Los Angeles. I listened to one, practically all of it. And it's very interesting how sometimes they question: is this what we are now talking about, the right thing for us? How do we know? And then they compare it a little bit with Ouspensky and some other guru. And it is tendency of - they start to question themselves, as if they know what is good for them, as if, at the time when they became interested in a book, and they read it, they start to question first; should I read it? And of course it's nothing of the kind. They read it. Andafterwards they could findout, was it right?

The attitude towards Gurdjieff and the teaching is simply: here it is, let me eat it. When I eat it,I will know if it's right or not. If it gives me indigestion, I won't eat any more. If it does not live up to what it is supposed to do, then of course I will leave it, and I go/to Zen or to Subud, or some other kind of, almost I would say, nonsense. let's say

One has to become convinced that it is necessary to be free from this Earth, and if one wishes then, then you will be able to leave this Earth, and to give everything of this Earth, to part with it, without any wish of return(xxx?). Because that, into which you then go, will give you thousandfold much more than xxxxxxxx what you possess at the present time.

I say there have to be much more work, of course we will try. Much more intentional work, much more sacrifice, much more willingness to put aside every once in a while what you really care for, in order to give a chance to that what you know, in your heart, is worth more. How much you will do you have to settle for yourself. You do not know as yet what your conscience will demand of you. You don't know that it will demand all of your life. But that then, in it's place, there will be that what is for you, for all of us, not only much more worthwhile, but the realization of the only way how to become free. It doesn't matter anything to me if you believe me or not. (SIDE TWO) The question is for you to know, and the knowledge will only reach you when you have an idea of how to work. And that then, the knowledge will be changed through your experience in the application, into an absoluteness for yourself, that there is no further question in what is within your center of permanency. When you are convinced, in that sense, committed, you will continue to give to the rest of the world whatever you can, whatever it may have cost you, because you know that you want to be empty in order toreceive God within you. You didn't know that God prefers bare rooms, nothing on the wall, no carpet, practically nothing to sleep on, almost I would say, no chair. That's the kind of room where He can then start to decorate. The meaning of 'Not my will.' How can we understand it? How can we get rid of thesse terrible selfishxxxx desires to keep to what we now think we possess, and to keep it, to hold onto it until it sometimes is too late? xxxxxxxxxxx

Try to become as simple as you possibly can allow yourself to be. Do not demand anything, then only for a maintenance of your body and the different organs, and the uses and the utilization of the energies you have. And to live, if need be, for a little while like that, until you have cleansed yourself, purged. It is like purgatory because you will not know what is involved until you start, and then you would like to go back because wherever you came from was really, for you, paradise because you were asleep. And still that process: how can I grow, how can my soul be free from this Earth?

Try to remember it.

PART THREE

MR. NYLAND: There's something else I want to say which is a little bit more practical. On the trip I thought of the records, music, which were damaged and the covers, and all the rest. And I came to a conclusion that also that is a little bit too complicated, and we follow in that simply whatever other people have done. I would like to sell records, I mean music, as tapes. It has many advantages and a few disadvantages. I think it can be overcome that people have, at the present time, recorders - if they don't they will get it; the same way as many of them don't have even a turntable. But the advantage for us will be that we can make many more, we don't have to invest because we can make them up as the orders would come in. We'll put them in small boxes with a very simple ornament on the outside. If you remember the photography of - when I was playing in - they photographed my hand. It's an interesting picture and we'll use that, you might say, as a trademark. Inside will be simply the tapes in a nice cellophane container, and we'll sell it, I hope, for about the same price as a record. It all depends on the cost. The advantage is that it is much simpler to produce, much easier to ship, that we can have many more, that we don't have to cut it up into two

parts, but that we can have a tape of thirty minutes without any interruption. The difficulty of course is, whenever you have a tape, that you cannot find the proper place, but that we could get around by making sections, or by giving an indication of the numbers and so forth at which so many feet have gone through, then you get another kind of a melody. I don't think it matters very much. I would like to make tapes available in much larger quantity than we have made, to do with records. I would like to sell them at places just as tapes because it is a little more unusual. It is not just a record, it's something else. And it probably could have, if we all work for that, a good sale. The sale is for money for the farm. Every person has to try to find what is his particular dexterity so that (he?) it can earn a little extra money, not necessarily professional. I use this simply as an example because, you might say, music is a hobby with me. But it is also - it can be sold, and I think it can bring in some money. And all of that simply will be, as far as I'm concerned, to be used for the purpose of maintaining, helping to maintain the farm. You can help in that, but so can we all.

You see, what is this farm going to be? Let me try to explain it. A group of people get together because they want to Work. They want to work together physically. They want to see as much of each other as they can. Perhaps they want to get on each other's nerves in order to have opportunities to see how they can meet it, and how, because of that, they may be able to be reminded to remember themselves. In any event, the opportunities are far more and far better than just seeing each other once or twice a week, and then sometimes perhaps by accident on the street. Here they are early in the morning, when they are very sleepy and when they haven't had a cup of coffee as yet, and perhaps they have chores to do because this is a farm. Maybe there is a cow or one or two, when one is dry that the other gives off milk. Maybe some horses to take care of, maybe some sheep, maybe some chickens for eggs.

Maybe certain things, that is, like farm work that has to be done when the Sun is up and when the day is right. Maybe of course, the garden. Maybe vegetables that have to be organically grown, without fertilizer. Maybe compost heaps. Maybe a great deal of that kind of work that has to take place. But you see, that is only for the ordinary maintenance of the people who come there or who are there, perhaps living there. They all have to earn their own living. Nothing, I've said it before, is going to be paid for in the form of engaging someone because we are in Work, and we have ability to do other things in order to earn some money, in order to then, to help to maintain the totality of Work in a spiritual sense. Because you see spiritual values are not paid for in ordinary dollars. They are paid for in your aspirations. They are paid for ultimately in your inspirational work, your ability to grow, your wish to maintain yourself, the wish for yourself to understand your life, and the wish ultimately to have within you, peace of mind and peace of heart in silence, if you can reach it. And all of that is not to be bought. It is to be given to you as a result of your Work in an atmosphere which is conducive.

The way I see it, it's not just like a farm. It is not just like having movements. It is not just like having some meetings where we talk theoretically. It is to work together; it is a trade school. It is something where people will be taught how to get a little bit out of their ordinary life, how to follow some hobbies or ambitions. Let's say, how to make sandals, how to fix a house, how to build, how to do plumbing, how to know about electricity, putting in lights, how to dig a ditch, how to chop up stones to build a wall, how to become familiar with ordinary things like a little mechanics, or perhaps some electronics, or perhaps even a little computer machine, or whatever it is that is in general dexterity. How to become conversant with - if one wishes to write, if one wishes to do certain things like art, or pottery or weaving,

or all the different things perhaps that could be saleable, in some way or other around, how to be able to paint ordinary paint, so that you can go out and paint houses and earn some money. How to become a good mechanic. All of this of course will require someone who does know, and it will require patience to build it up. It's not going to be overnight that such a thing will start to grow. It will start to grow overnight but it will not be finished until maybe several years. But there is a place for all of this, and this is the way I visualize it, that it could become a center which then, because of Work, attracts others who want to have something to do in their life, and not just their ordinary monotonous humdrum existence, so that they could spend the weekend really to work, so that they really could be for their vacation, usefully employed, instead of having to go to the army.

Whatever it is that people will want, and whatever is necessary and that can be done, and it is within reason, we will try to do so that this could become a center of that kind of an activity, maintaining itself, because of that, because of the possibility of doing this and perhaps selling; and no hallucinations about it because it's nonsense to try to sell something that is not saleable in the commercial world. So, of course, we have to keep our feet on the ground, and not everything will be followed because it happens to be an idea in somebody's brain. We have to know what to do, and slowly, and gradually and gradually build teachers, gradually build people. Gradually out of this people will come who will know about Work, and who will be able to tell, and they will be able to go out to some other groups and teach, because this is what I wish. I want people to become really adepts, to know what they ought to be able to do, and even if they go somewhere for one year and help them to organize. This can grow if we wish it, but only if we wish it in the right way. And you can say that this looks and sounds a little like idealism. It isn't at all. It's a very practical way, but we have

to know what we are doing ,and we have to know also what may be the possibility for everyone to develop for himself as many dexterities as he possibly can acquire in order to become an obyavatel, so that no one can tell him different, and that he knows,when he knows, he knows. I said many times, not even God can tell, can tell him how to improve. And it is not conceit, and it is not walking around as if you already know, and it is not this so-called distinction because I am already able to sew a tent together.

We Work and no vanity. No ehrgeits, no wishing to be recognized; we just Work for the sake of the Lord, in the vineyard of the Lord because that is the accent, that what is within all of us, that is the Lord in us, and our Work is Christ. How to deliver us from evil, how to become free, how finally to reach atonement with God.

I've great aims with this kind of a plan. I think it is quite possible. It is within reason. It is Work for all of us in which many people can find a place, but also many people have to be patient. And the one requirement is the wish to Work. I've said it before, it's not the picnic, and it is not to spend a nice couple of days out in the country because otherwise you don't know what to do with your vacation. We have to be careful; we have to know what we are doing. I think we do know what we want, and it's up to us to try to actualize it, to make it real. When? If we can get this barn, we will start right away. February, March, certain plans for certain things. I think in April, I hope we'll start planting the garden, as soon as the frost is out of the ground. And fromthere on, three months to put it on its' feet,- good concentrated work in which people from other groups can come, so that we gain experience. And with this experience we go to the West Coast and we do the same thing next fall. Also a center, also similar, also with the people there as a central point of attraction. I mentioned it the other day. There will be a third one.

It will be in the mid-west, most likely Albuquerque or Santa Fe, also there, to draw from, ~~from~~ Colorado, and ~~in~~ Texas, and Arizona. And you can say I'm a fool because I now paint a picture which will take place, I hope in the next five years. And we start something going, and we have to remain responsible, because when we start growing it must not fail. And if we are in the right frame of mind, and if we actually have a heart, it can honestly feel. We will not fail because that will give us the energy for the will to execute it. May God help us.

END TAPE

Transcribed: Jessica 10/7
& Rough

M1299 IV N.Y. Fri. 11/17/67.

SUBJECTS

entire tape - Architectural description of the Barn before purchase. As a spiritual center. financial plans + obligations. Attitude toward money and giving. Giving to mankind - love of. Loving more than one person.

pp 5-10

pp 11-12 Selling of Mr. Nyland's music tapes for Barn fund.

pp 15-16 centers also on West Coast, mid-west (Alb. or Santa fe).